

THREE GRAINS OF

Spirituall Frankincense,

Infused into

Three Hymnes of Praise;

AND

Humbly offered toward the publike
Thanksgiving, commanded by Authority
of Parliament to be celebrated throughout the
Commonwealth of England, the 30. of
this present January, 1650.

IF Scorners term theſe Ballads, 'twill not much
Regarded be, though there be many ſuch :
For, they, perhaps, are Fools, or Children, yet
And may be wiſer, when they ſhall have wit.
If any thinks theſe Odes are over-long,
Let him not do his credit ſo much wrong,
To ſay it, till he ſees what may be ſhar'd :
And, paſſe thereon his judgment, afterward.
There can ariſe no great diſcommendation,
By lengthning out a pious Recreation :
Nor merit they much heed, that can be weary
To ſing of Dangers paſt, and to be merry.

L O N D O N,

Printed by R. Aſt, n. 1651.

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To the Right Honourable
 JOHN BRADSHAW Esqu.
 LORD PRESIDENT
 OF THE
 Councell of STATE.

My Lord,

THe Parliament having lately graciously considered my humble Suit and long patience; (and I, by the refreshment thereby obtained, getting some leisure to entertain my naturall Genius) an earnest Desire immediately possesse me to perform somewhat, which might shew me thankful to God, and to those friends, by whose Mercy, I and my Family have been preserved, from perishing under our late Pressures; and he who wrought that Desire in me, offered therewith to my thought, an Undertaking suitable to my inclination, with hope, that he would enable to the perfecting thereof in due season, though interruptions will be many, and the time, whereto I must confine my self, very short.

The Supreme Authority hath enacted a publique Thanksgiving throughout this Common wealth, on the thirtieth of this January (being the last day of the late Kings life, as also the first of Englands resuming her long lost Liberty) a Day, which may by good reason be made an everlasting Anniversary, in remembrance of that, and other great Deliverances. And, therefore I thought it would neither be an impertinent expression of my Gratitude, nor unacceptable where I owe it, to prepare proper Hymnes for this daies Celebration, with some other brief Commemoration, to keep in mind GODS late Mercies to this Republique, when this daies solemnity shall be forgotten; and thereupon composed (among other assaies, yet unfinished) the three following Hymnes, which I thus communicate, before the perfecting of what is further intended; in hope it may be a means

to prepare the hearts of some for a more due observation of that Day, by giving them space to consider, how pertinent they are to the duty then required; and that they may be thereby in readinesse for those who shall be willing to make use of such helps to Devotion.

Hymnes are so proper to publique acknowledgements of extraordinary Deliverances, and Mercies (spirituall, or temporall) that by the Primitive Churches, Jewish and Christian, they were this way commemorated, and left upon record even to this day, as appears in Holy W. it. by the Hymns, Songs, and Psalms, of Moses, Deborah, Hannah, David, Esay, Hezekiah, Simeon, Zachary, and Mary, with others. The practise also of Christian Churches, in, and after the Apostles time, makes it evident, that they sung Hymnes and Songs upon the severall occasions, happening from time to time. And though Scorners, and ignorant persons do in this Age vilifie, or condemn the gift of Poetrie; yet the most knowing, and most pious, among all Nations, have alwaies practised, and do still approve the use of that Faculty, to rouse up spirituall affections in the soul, toward the illustrating of Gods Praises: and they who despise it, are despisers of that Gift, which God hath given for his own glory, with our advantage: For, it is none of those accomplishments, which may be acquired by meer human industry, (though it may be much better'd thereby) but is one of Gods Peculiaris, and infused in the mothers womb, as is generally confessed by learned and understanding men, many of which have long studied for it in vain, by meer helps of Art.

Upon these considerations, and by the example of many Prophets and Poets, (for in some other languages, one word signifies both) who very well knew what advantages may be made by the right use of that Faculty, upon such occasions of praise as have been vouchsafed to this Nation; I have thereby sought to illustrate Gods Mercies; with an assurance, that it shall prepare the hearts of many, to a more cheerfull performance of what is commanded, and help to charm down those distempers which trouble the Common Peace, and hinder our reconciliation, both to God, and to each other; and I hope it will not seem Arrogance in me to offer them to that use.

For, though it be no rare thing to see many run on errands before they are sent; and so obtrude their undigested

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Conceptions upon publique Auditories; yet private persons, qualified by their Education, Conversation, and Gifts, may with modesty and submission make tender of that which they conceive edifying; yea, and ought, (as I think) so to do, their consciences perswading it to be their duty: because I find it was a Liberty, Apostolically allowed, and taken for private Christians to communicate their severall Gifts in publique Congregations; and that he who brought a Hymn, brought that which was acceptable, as appears in that place, where the Apostle prescribes what Order is to be observed at such Meetings. According to this approved practise, I offer the ensuing Hymnes, composed and fitted to the Meridian of vulgar capacities; and yet (I hope) not so inartificially composed, as to make them despised of the learned. I have also out of such tunes as the people are acquainted withall, chosen those which are best suitable to the matter and occasion, fitting the first Hymn to a strain, becoming the beginnings of Exultation: The second, to higher strains of rejoicing, and the last to the fulnesse of praisefull Thanksgivings: all which I humbly submit to your grave Censure.

And I dedicate, and first send them to your Lordship, for many good Reasons. First, by your approbation of their usefulness, I shall be the more comfortably confirmed in that hope which I have thereof already. Secondly, your exemplary respect may make others perhaps take the more heed of them; and by growing acquainted with them for your sake, respect them afterward for their own. Thirdly, you were one of the most eminent personall instruments under God, of that Justice upon which the many Mercies followed, which are the subject of these Hymns; and I thought they would be the more acceptable unto you, in regard no man had been in greater danger, if God, by not appearing for us, had permitted our Adversaries to prevail. Lastly, an Obligation lies upon me, to give you some visible testimony of my thankfulness for benefits conferred.

For, Sir, notwithstanding it offends your modesty, to bear me make offers of acknowledgements, (though it be in private) yet I will now take the boldnesse to tell it openly, that, if God by his compassion, moving in the heart of your Lordship, and one other Noble Friend, (whose modesty hath likewise yet stopp'd my mouth) had not freely vouchsafed supplies

during my late streights, I and my Family, (considering to what hazard all my other hopes then lay) had, in probability, long since been quite ruined, or exposed to most despicable wants; as would be manifest, if the circumstances of my suffering should be fully declared, and I should not now perhaps have had courage enough in me to have composed these Hymnes, or to have sung a joyfull song in the Land of the Living, this day.

They are, therefore, not so much mine, as yours, and his; Take them therefore as your own, and wish them my prayers, that God would return your mercies a thousand fold into your bosomes, and make them comfortable unto you, both all the daies of your lives, and at the hours of your death. I have nothing else to retribute but Prayers, except it be by adding so much to the honour of your Justice and Mercy, as the single testimony of an honest man (never aspersed with flattering) may confer: If that be any thing worth, I can truly say, that I have seen you active in the most eminent prosecution of human publique Justice under the Sun; and that I am a witness also of your extraordinary private mercy, by being twice thereby delivered from probable destruction. Upon contemplation whereof, I am warranted to assure you from him who can make it good, that if you persevere (whereof I doubt not) in your heroicall progress, all the power, threats, and mischievous practises of your most enraged and malicious Adversaries, shall be but as fire and materials co-operating with better Ingredients to make refined Gold for your immortall Crown; and that their revilings, snarlings, and detractions, shall make it more glorious then Diamonds, Pearls, and Rubies, or shine brighter many Ages hence, then it can now. It shall questionlesse be so; and therefore if ought happen hereafter, that may seem bitter to the flesh in more then ordinary measure, or threaten any terrible event, be assured, they are but operations of that Fire which is used in preparing the essentiall Materials of your expected Crown. He so presageth, whose predictions you have seen verified in more dubious matters; and he is also unfainedly

Your Lordships most humble servant,

GEORGE WITHER.

Hymne 1.

This first Hymne (prepared for the
publike *Thanksgiving*, injoynd on the
thirtieth of *Jan.* 1630.) may, most pro-
perly, be sung at the beginning of *Divine*
Exercises, publike or private, the same day.

Sing this as the 100. Psalm.

1. **W**ith aweful *Fear*, and joyful *Faith*,
To sanctifie, O Lord, this day,
Before thy *Foot-stool* we appear;
And, our *Thank-offerings* here to pay:
Which though it be no other thing,
Then thy *Free-mercies* to confesse;
Or, *Songs*, unto thy praise to sing;
Vouchsafe acceptance, nay the lesse.
2. Within our selves, we are so poor,
That, we have nothing of our own,
But, what we had from thee, before;
Which, by our *sins* impair'd is grown:
For, our *wit*, *beauty*, *strength*, and *beauty*;
(The goods of body, and of mind)
Our time, our honours, and our wealth,
To serve our lusts, have been resign'd.
3. And, therefore, till thou shalt renew
Thine *Image*, by our fault defac'd,
We, and our *Offerings*, from thy view,
Deservedly, may forth be cast.
There is no musick in our *Songs*,
That's worthy to be heard of thee;
Because, our *hearts*, *eyes*, *ears*, and *tongues*,
Prophaned, and untuned be,

4 Yet

4. Yet, by those favours, heartned on,
Which were on us bestown, of late,
A *Hymn*, we joyntly have begun,
To sing this Day, at *Mercies gate*.
Lord! those *eternall doores* uncloſe,
Through which thy ſpeciall graces flow;
The cords of our Corruption loſe,
And, let thy Spirit on us blow.

5. Then, ev'ry word, we hear, or ſay,
With ev'ry thing, that's done, or thought
(In celebrating of this Day)
Shall do thee honour, as it ought:
And, they that ſtudy publike harms,
Or, ſhout, what we are doing here,
Shall be ſo bound up, by theſe Charms,
That when they ſhout us, they ſhall fear.

Hymne 2.

This other Hymne (composed for
the ſame Day) may be ſung before the
Sermon (or, between the Sermons, where
two are preached) or, before the ſecond
Chapter; or, after any pauſe (or change of
Exerciſes) in *Devotion*.

Sing this as the 113. Psalm.

1. **O**H God! how good! how kind art thou!
What help, what grace, doſt thou beſtow
On us, in our diſtreſt eſtate!
Our tears to triumphs, thou haſt turn'd,

We

We now do sing, who lately mourn'd,
And by our Foes, were jeered at.
When we were weak, poor and forlorn,
Expos'd to dangers, fears and scorn,
Our Comforter, thou didst become:
And, when we dreaded shame of face;
Spoils, death, or wounds, joyn'd with disgrace;
Those fears, we were deliver'd from.

2. As thou, from base and servile hands,
And out of cruel Pharaohs hands,
Thine Heritage redeem'dst of old:
Ev'n so, from those, who sought our harm,
Thou broughtst us off, with out-stretch'd arm,
With signs and wonders manifold.
They so, were blinded, Lord, by thee,
Who, might have seen, but would not see;
Nor hear when they were counsell'd well:
And He that fraud, and force employ'd,
To make our Lawes, and Freedomes void;
In our own view, like Pharaoh, fell.

3. This is the Day, whereon our Yoke
Of Norman Bondage, first was broke;
And, England from her chains made free.
This is the Day, vwhereon the Lord,
Did manumit us by the sword,
And, 'tis novv signall, by decree.
Slaves, they deserve to be, therefore,
And to be bar'd for evermore,
The Freedoms of this Commonweal,
Who shall not thankfull, now appear,
And vindicate with sword and spear,
Gods just Replies, to our Appeal.

By

By thee, our Freedoms, Lord, we got;
Oh! to our keeping, leave them not:
But, still their *Guardianship* retain.
And, let not those, ywho under thee,
Sub-keepers, of those *Freedoms* be,
Nor, our sins, forfeit them, again;
On those alone, that are unjust
Or shall be trayterous to their trust,
To this *Republick*, or to *Thee*,
Let thy avenging justice fall;
And, on all those who hinder shall,
That *Peace*, with *Truth*, may settled be:

5. Write in our hearts, thy sacred Law;
And, let no *future failings*, draw
Our former cursed bondage back:
But, our *depraved wills* renew,
And, to thy *service*, keep us true;
Which, wil our *Freedoms* perfect make:
The *Kingdom*, *Power*, and *Praise* be thine,
As long as Moon, and Sun shall shine:
Be, likewise, thou our *Heritage*;
And, in this *Nation*, let there be
No other King, or GOD, but thee,
What e're they are, who theret rage.

Hymne

Hymne 3.

This third Hymne, may most properly be sung the same day, after the conclusion of the last Sermon, or, at the consummation of any other Devotion.

Sing this as the 148. Psalm, doubling the last strain of the Tune.

1. **A**ll you, that present are,
Come, let our hearts, and tongues,
The Praise of God declare,
In new-Thanksgiving songs;
Come, let us sing
Strains, that may make, the walls to shake,
The Roofs to ring:
Still sounding higher,
Till thereby, we, with Angels, be
Joyn'd in one Quire.

2. Related, we have heard,
What he, for us, hath done;
With how much disregard,
Our Foes, he looks upon:
And, we have seen,
How, he befriends, when *righteous ends*
Pursu'd have been
VVe, likewise view
VWhat will befall, to those that shall
Their lust pursue.

3. We see, or may behold,
That, he our *Armies* leads;
And (as in times of old)

His Banner o're them spreads,
And for our sakes, (heights
Through threats and spights, through depths and
Their passage makes,
VVhilst, to his praise
Their Foes to nought, are justly brought,
In plainer waies.

4. He, made both *Seas* and *Wind*,
To them assistance lend;
And, what they had design'd,
Sun, Moon, and Clouds befriend.
Force, he repells;
He makes them bold, to march where cold,
And hunger dwells:
And, when their *fear*
Did most abound, they mercy found,
And *Victors* were.

5. To him doth *Praise* belong;
For, he did them subdue,
Who num'rous were, and strong,
When we were weak, and few;
And, when our Foes
Came bragging on, and thought all won,
They all did lose.
Still, be it thus;
Lord! alway, so, them overthrow
VVho malice us.

6. His wise-fore-sight prevents,
The *Politicians* wiles:
He, crosses their intents,
He, at their *Projects* smiles:
In his due time,

He

Contrived by them:

And, in that snare,

Which, for our feet, they closely set,

Still caught they are.

7. Vain sons of men, therefore,

Your brutish grumbling cease;

Pursue false-hopes no more,

But follow after peace.

More prudent grow;

Reform your waies, and sing his Praise

As now we do:

Oh! whilst you may

In God rejoyce, and hear his Voice

While 'tis to day.

8. Let all men do the same,

Of whatsoe're degree,

And magnifie his Name,

As all obliged be.

His Righteousnesse,

His Power and Grace, in ev'ry place.

Let all confesse;

And lay aside

Their own deserts, their selfish hearts,

Their stinking pride.

9. Your strength to him submit,

You, that have conquests won:

Wise men ascribe your wit,

To him, ev'n him alone.

For, he supplies

The Fool with skill, and, when he will

Befools the wise.

And,

And, certainly,
Unto to your Foes, he, gives the blows
By which they die.

Rich men, your precious things
Bring forth, your Thanks to shew;
Before him, (Oh ye Kings)
Your Heads, and Scepters bow;
And, as 'tis meet,

Come from your Thrones, and cast your Crowns
Beneath his feet:
For, Kingdoms all
To him pertain, and he again
Resume them shall.

11. Oh! let all things that were,

That are, or shall ensue;
(Or, but in thought appear)

Thy Praise, O God, forth shew;
Till Times last bound:

And, let it run, when time is done,
An endlesse Round;

Where, needs not be
Privations Night, that we true Light
May better see.

12. Mean time, let not his praise

Be meerly, in our Voice,

As if vve thought to raise

A Trophy, out of Noises

But, let us more

Our Thanks expresse, in Rightconforse,

Then heretofore:

Els (this is plain)

False shows we make, and, do but take
GODS Name in vain.

FINIS.

